2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

MEN'S CRAFTS

House Building

DWELLING HOUSES

The principal house type is the sleeping or dwelling house (*vale ni mothe*) used by the household. Generally when a young man's marriage is arranged, a site is selected and plans are made for building a house. Occasionally the house is started or even completed before the wedding, so that the young couple may move into it on the wedding day. Usually, however, a year or more passes after the wedding before the house is finished. 342

The main problem in house building is payment for labor. The house site is clan property, for the use of which the individual pays nothing. Materials consist chiefly of wood from the bush which is free to all. But for the labor, in which the whole village assists, the house owner and his clan must pay in the form of a series of feasts for the workers, one feast for each working day. A worker suspends his own activities, normally the procuring and preparing of the evening meal. Hence housebuilding involves a reciprocal exchange of labor for food. 342 465 463

The carpenter, on the other hand, receives, besides the largest and best share of the daily feast, a gift of tapa, mats, and kava (called *kamunanga ni thakathaka*) in return for his skilled labor. These gifts may be classed as wages. After the work has been completed, these gifts are taken to the house of the carpenter by the owner and some members of his clan and are presented ceremonially to the carpenter. The kava ceremony follows, if kava is part of the offering. [335]

On islands where food is not abundant, provision for the series of feasts necessary to complete even a small house requires initiative and forethought. The resources of the whole clan are utilized. Building an ordinary dwelling house requires a year to two and is a strain on the resources of the clan. Usually the owner must solicit from relatives in other villages, thus incurring further obligations. Hence, not many new houses are built. Unless his home is destroyed by a hurricane, a man usually builds only one house during his lifetime.

While I was on Kambara four houses were under construction: two in Tokalau, one in Nggalinggali, and one in Undu. One house in Tokalau and the house in Undu had been started before I arrived and were completed before I left. When I visited Namuka and Mothe no houses were under construction. On Ongea one house and on Fulanga one house in Muanaithake and one in Naivindamu were being built. 342

Well-built houses last several decades, but the strong hardwood beams last much longer. The main supporting posts (*nduru*) made of greenheart,

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

The tribute system is related to the *kerekere* system in that while *kerekere* is soliciting between relatives, tribute is soliciting of the people by the chief. However, *kerekere* is a reciprocal exchange between more or less equals, whereas tribute is a non-reciprocal payment of property by the people to the chief, and *kerekere* is non-ceremonial whereas tribute is ceremonial. Small quantities of tribute, such as the first fruit offerings are offered according to the ceremonial presentation pattern.

PAYMENT FOR SERVICES

Another type of ceremonial exchange is the payment of goods in return for professional services of carpenters, doctors, midwives, *meke* makers, and master fishermen. This is a reciprocal exchange in which payment of goods is usually deferred until after the services have been rendered and paid in a lump sum of property offered according to the presentation pattern.

VASU AND TAUVU

The *vasu* relationship involves a formalized exchange of property with deferred payment which is not reciprocally balanced. It has been described on pages 62-64.

I was not able to gather much information concerning the *tauvu* relationship. Informants agree that if two villages have the same *vu* (forefather) they are *tauvu*. This means that they may take each other's property. It seems, therefore, that the relationship involves a formalized reciprocal exchange of property with deferred payment between villages related by descent from a common mythical ancestor. Each village has the privilege of seizing property from the other village.

Kambara is *tauvu* to Vatoa, a village near Mbau on Viti Levu. Their mutual *vu* is Mberawalaki. When Kambarans go to Vatoa village they may seize property there and when Vatoans go to Kambara they may do likewise. Kambara is also *tauvu* to Nukuloa village, Thakaundrove, but Nukuloa is not *tauvu* to Vatoa. Oloi in Tailevu, Viti Levu, is *tauvu* to Kambara. Mualevu district on Vanua Mbalavu is *tauvu* to Vanua Vatu Island. Mothe is *tauvu* to Lauthala at Rewa on Viti Levu. Mothe is also *tauvu* to Taveuni. Matakana, Ono, is *tauvu* to Kamali clan, Mothe. The natives of the other islands visited say they do not know their *tauvu* relationships.

BARTER

Barter may be defined as a non-ceremonial form of direct reciprocal gift exchange. Barter is often used by traders who sail to distant islands to exchange their wares with relatives. Also, it accompanies every large ceremonial exchange.